

THE Christian Monitor.

VOLUME 1.] RICHMOND, VA. SEPTEMBER 2, 1815. [NUMBER 9.

Miscellaneous.

From the Christian Observer.

SERMON ON ROMANS viii. 7.

*The carnal mind is enmity against God ;
for it is not subject to the law of God,
neither indeed can it be.*

WHEN the old men among the Jews, who had seen the glory of the first temple, beheld the inferiority of the second, they lifted up their voices and wept.—How much more cause have we for sorrow, if we compare man, in his original state, as he came out of the hand of God, created in righteousness and true holiness, with what he now is—a fallen and ruined being, with the marks of sin, corruption, misery, and death, every where stamped upon him !

Sin came into the world by Adam's transgression. He fell, and all his children are born into the same state of corruption and misery to which that fall reduced him. Man now possesses a nature which "is very far gone from original righteousness;" a nature which is even enmity against God, and which, until renewed by Divine Grace, is not, and cannot be, subject to his law. Oh ! that we may be induced by this view of our condition to seek after that grace of God's Holy Spirit which can alone cleanse us from sin !

I. But what are we to understand by the *carnal* or *fleshy mind*, mentioned in the text ?

The terms *flesh* and *spirit* are generally opposed to each other in Scripture ; and in such passages, the *spirit* evidently means not merely the soul of man, but the spiritual frame of mind wrought in the believer through the power of the Holy Ghost. The *flesh*, therefore, which is opposed to it, must mean the state in

which the mind of man is by nature, when left to himself, and not influenced by Divine Grace. Thus, "they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit :"—that is, they that are in their natural state do mind only the things belonging to this life ; but they that are spiritual, that are renewed in the spirit of their minds, do mind spiritual things. "But now," the Apostle adds, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his :"—and to be thus "spiritually-minded is life and peace ;" while to be carnally-minded is death." We also find flesh and spirit opposed to each other in our Lord's discourse with Nicodemus, in a way which shews that flesh means that state in which all men are by the constitution of their fallen nature, without the renewing and sanctifying agency of the Holy Spirit.

There is a passage in St. Paul's Epistle to the Galatians, which is, if possible, still more express : "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." What could have been said more plainly to shew, that by flesh the Apostle means something evil in its nature, and opposed to all that is good—to all the holy motions of the Spirit of God ? And he proceeds to inform us what are the fruits of these opposite principles :—"The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance. And they that are Christ's, have crucified the flesh, with the affections and lusts."

From all these passages we learn, that mankind are born in a depraved, sinful, ruined state; that in that state the mind is fixed only upon earthly things; that the works natural to man are those which are sinful, such as arise from lust, vanity, pride, anger, selfishness: that in this state he is entirely unfit for heaven, and incapable of enjoying its happiness; but that God has been pleased to send his Holy Spirit into the world, to guide, bless, and sanctify those who truly receive the Gospel of his Son; that in them is engrafted a spiritual principle, a holy and divine nature, causing them to "mind the things of the Spirit," to "put off the old man," with his corrupt deeds, and to "put on the new man, which after God is created in righteousness and true holiness." Thus they become "new creatures in Christ Jesus:" "old things pass away; behold, all things become new." They "crucify the flesh, with the affections and lusts." They "walk after the Spirit," and bring forth the fruits of the Spirit.

II. Having thus explained what is meant by the carnal or fleshly mind, as opposed to the spiritual, I come now to consider in what sense we are to understand the Apostle, when he says that this carnal mind is *enmity against God*.

1. We are not to suppose that irreligious men are enemies to God, according to the view which they form of his character. When they regard him as a great, wise, and good Being, exerting these attributes in their own behalf and that of their fellow-creatures, they may even feel a certain degree of complacency in thinking of him: they may admire his works, and praise him for his bounty. If a person with these views were told that his mind was naturally at enmity with God, he would be apt to repel the charge, and to appeal confidently to his own heart. In explaining the meaning of the Apostle, therefore, we must be careful not to confound the view we may have formed to ourselves of the character of God, with that which really belongs to him. In the character which irreligious or worldly men usually form

of him, his supreme authority as Governor of the world, his infinite holiness as bating sin, and his justice in punishing it, are kept out of sight. Their imaginations frame a being like themselves, who will be very merciful and indulgent to sinners; who will allow them to live in a great measure as they please, punishing only the sins which would be very injurious to society, yet easily forgiving even these, and ready to grant eternal happiness to all his creatures, especially to themselves, though strangers to a life of real purity and holiness. Besides, the enmity of the "carnal mind" against God is not to be considered as a personal dislike, but as a dislike of his government and laws, particularly those which restrain us from doing what we should have pleasure in doing, or require us to do what we feel no inclination to perform. Our dislike to these is in fact enmity against God, for it strikes directly at his authority: and in this way is the enmity of the carnal mind explained in the text: "it is not subject to the *law of God*." Whoever, therefore, dislikes the purity of God's law, may be said to dislike God; and he would shew even a personal dislike to Him, did he clearly see His hand restraining, correcting, and punishing him, when acting agreeably to his own evil passions.

2. Again: when it is said that the carnal mind is enmity against God, we are not to understand that it has no qualities which are in any degree to be commended, or that it is equally addicted to all kinds of evil, or that there is no difference in the degrees of corruption & guilt existing in different persons. What is meant, is that there is a strong bias in all men to sin; a natural and powerful tendency to approve and to do those things which God has forbidden, and to dislike those duties which God has required.—Let men be left to the genuine workings of their own minds; let them be restrained by no fear of punishment, or excited by no hope of reward; and they will certainly follow, not a course of holy obedience to God, but of sinful indulgence:—they will be careless of God's favour, sensual or proud, or vain, or self-willed; they will be immersed in foolish and sinful pleasures, doing some or other of the

works of the flesh, and being far from bringing forth the fruits of the Spirit.

III. Having thus explained the meaning of the text, let us now consider the confirmation it derives from what we experience in ourselves, or witness in others.

Let us then consider, as in the sight of God, what dispositions are natural to ourselves; what views and desires are most congenial to our hearts, and take the deepest root there. On such a review, shall we find that the love of God has been our first and ruling principle; that our chief desire has been to glorify his name, and to fulfil his commands; that we have been strongly and uniformly concerned to know his will, and that, when we knew it, we set ourselves always with readiness and cheerfulness to perform it; that we found no reluctance in our hearts to this course, no drawing of the inclination another way; but that it was easy and delightful to us, because we were following the strong and natural bias of our mind; and that it would have been painful to us to have acted otherwise? And is this the character of others as well as ourselves? Are the sins committed in the world committed thro' ignorance merely? Does the sinner repent of them, and forsake them, as soon as he hears they are contrary to the Divine will? Do the children around us discover a strong tendency, even from infancy, to what is right? Have we only to point out to them the path of duty, that they may walk in it? Do we see in them a natural dislike of evil; a love of what is good; a spirit of meekness, patience, and long-suffering; an indifference to the pomps and vanities of the world; a relish for holy subjects of conversation? Do we see them, as they grow up, agreeing to bring forth the fruits of righteousness, and striving to glorify God, and to promote the happiness of their fellow-creatures? In fine, is the world, in consequence of this virtuous disposition with which every one is born, this natural bias to what is good, a grand scene of purity, kindness, meekness, patience, humility, of Divine zeal, and holiness, and love? These questions require no answer. It is too plain how much the state of the world is the very reverse of all this, and how clearly it

points out that corrupt disposition which is natural to man, as its cause.

But let us bring the matter home to our own consciences. Do we not find it difficult to do what is right? Do not the strongest motives fail here, seeing that even eternal blessings, joined with the clear view of worldly interest, are often insufficient to induce us to exert ourselves in doing the will of God? And when we do attempt this, how many difficulties present themselves, which are increased by an unwilling mind; how soon do spiritual motives lose their force; how dull and lifeless do our spiritual affections become; how readily are we engaged in what ministers to the flesh; how cheerfully does the time pass which is spent in vanity and folly; how tedious the hours given to devotion! To what do the words entertainment, pleasure, happiness, point, in the common language of the world? Is it to things which have any relation to holiness? And do we not find that, with the world, we ourselves are perpetually making a false estimate of things, and setting up false standards of right and wrong? Are not our affections and desires at war with our reason and conscience, and with the word of God? Is not a holy life necessarily a life of self-denial, requiring constant and unintermitting pains and watchfulness? Do we not feel, that, in order to love and serve Christ, we must crucify the flesh with its affections and lusts, we must become new creatures in Christ Jesus? Do we not find constant occasion to reprove ourselves, to set before our minds the strongest motives and most alarming dangers, to fix a guard on all our passions and affections, and to pray earnestly for Divine help? And after all, are we not too often foiled; and do we not find (such is the strength of our corruption,) our labour often fruitless, and ourselves compelled to cry out, "O wretched man that I am, who shall deliver me from this body of death?"

Behold, then, the carnal mind, which is enmity against God! They who are truly endeavouring to serve God, feel and lament it; while they, who are giving way to every sin, may perhaps deny its existence; for it is only by resisting it, that the strength of this corrupt principle is discovered.—But it is time to

consider what improvement may be reaped from the view that has been taken of this subject.

1. Let us learn humiliation. To be at enmity with God, the Fountain of truth, justice, goodness and purity—and that not incidentally, but naturally—shews a state of mind so depraved, as to deserve the deepest self-abhorrence. Self-love may incline us to form a flattering picture of our own character, but we stand before God, and what we appear in his eyes, we ought to appear in our own. He cannot endure the least stain of pollution: how, then, must we appear before him, who, though the most highly favoured of his creatures, have dared to make light of his commands, to rebel against his authority, to be unthankful for his goodness, to slight and abuse his mercies? Surely the remembrance of this ought to make us prostrate ourselves before him with the lowest self-abasement, not daring so much as to lift up our eyes to heaven, but crying, God be merciful to us, sinners.

2. Let us learn, also, the unspeakable value of the Atonement provided for sin. It is a relief to the mind, on the view of so much unworthiness, to know that there is a way of access to God; and that he can be just, and yet the justifier of those who believe in Jesus. Yes, great as is our corruption, numerous and aggravated as our sins have been, there is a way in which we may be graciously received by God—not indeed on our own account, but for the sake of his beloved Son, who offered himself as the propitiation for our sins. How infinite was the love which led him to take our nature upon him, and to suffer in our behalf!—Looking to Him, the penitent sinner may not only indulge hope, but, with well-founded joy, look forward to eternal happiness. And with what transport ought he to receive the inestimable gift of the Gospel! With what transport ought we to look to Him who was wounded for our sins, and bruised for our iniquities; and adore the wisdom and goodness of God, who has provided for man so great a salvation!

3. Let us, lastly, learn the necessity of Christian vigilance, self-denial, and earnest prayer for the influence of the Holy Spirit. With a nature so corrupt,

and a world so abounding with temptation, we need to be on our guard. Mortification, therefore, must be practised: not, indeed, that which consists in outward penances, or in seclusion from the world; but the denial of those affections and passions which lead to sin; the denial of all intemperance, impurity, covetousness, pride; the mortification of the love of praise, or the guilty fear of man; the studious avoiding of all temptation. In a word, it must be the constant effort of every real Christian, to watch over and subdue, all those corrupt inclinations which oppose the will of God. And, above all, with such a nature, what need have we earnestly to implore the Father of all good to give to us a new heart, and to renew a right spirit within us; to put his fear into our hearts, and to write his laws upon them! Now, to God the Father, &c.

—:~::~~::~—
 — The Pulpit, in the sober use
 Of its *legitimate, peculiar* powers,
 Must stand acknowledged, while the world
 shall stand,
 The most important and effectual guard,
 Support and ornament of Virtue's cause,
Cowper.

IN full belief of the justness of the Poet's sentiments, we have long felt anxious that the Pulpit in our land might be well filled. Whatever may be the preaching talents of those now engaged in the work of the ministry, it is put beyond all doubt that there is a deplorable deficiency in their numbers. Many parts of the country are quite destitute of the stated means of Grace, and of regular Ordinances. An account which we have lately seen of the state of the south-western section of the Union, particularly of Louisiana, given by a respectable Baptist Minister, is very affecting. The evil, too, is encreasing with alarming rapidity. It is high time that some effectual remedy be applied. If this should not be speedily done, it will be too late—the evil will become too enormous for human means to have any avail, or to be used with any hope of success. We are thankful that some of our brethren consider this matter in the same point of light with ourselves. We earnestly recommend to the serious perusal of all our readers the extracts which we publish from the

ADDRESS
OF THE
CHARITABLE SOCIETY

For the Education of Indigent Pious Young Men, for the Ministry of the Gospel.

It is the object of this Society to assist in providing for our country a sufficient number of competent religious instructors. The importance of the evangelical Ministry is generally admitted. But the state of the nation in respect to qualified instructors, is, it is believed, far from being understood. In soliciting the charitable co-operation of the public in this design, it becomes our duty, therefore, to state, for their information, such facts and estimates as we have been able to obtain; to explain generally our views as to the ways of supplying this deficiency, and particularly the way in which we propose to conduct our exertions for that purpose.

The population of the United States at the present time may be estimated at 8,000,000. Now the civil welfare of the nation and the interests of Eternity alike demand for this whole number the agency of qualified, religious instructors. If it be important that *any* portion of this population be instructed in religion, it is equally important that *all* should be instructed. If the overthrow of our religious institutions in this State,* and the extinction of evangelical light, would render our circumstances calamitous; theirs who have no such blessings are in fact as calamitous as ours would be, should we be deprived of them.

To provide competent religious instruction for the United States, would demand at least one pastor for every thousand souls; which, estimating the family at seven members, at a medium, will be one pastor for ONE HUNDRED AND FIFTY families. If it should seem that the allotted charge is too small, it may be remembered, that in the Jewish Economy about one instructor was provided for every FORTY families, including in their duty the common education of children, as well as the religious instruction of the people;—which might afford at least one exclusively devoted to religious instruction for EIGHTY families. It appears also, from the evidence of authentic documents,

that in New-England, so late as 1753, there was one liberally educated minister to 628 souls; and from a cursory examination of the necessary documents, it is presumed, that previous to this period, back to the first settlement of this country, the supply was even greater than this proportion.*

At the present time, the ratio in New-England is about one educated minister to every 1500 souls. But whether we have gained by this diminution of religious instruction, the present religious and moral state of New-England, compared with the first 150 years, will easily decide.

In Great Britain and Ireland it is estimated that the number of worshipping assemblies is as many as one to every 8 or 900 inhabitants. In Portugal, Spain, Italy, and Switzerland, the number of congregations is supposed to be still greater according to the population.

In Holland, Prussia, Denmark, and the States of Germany, there may be one assembly for every 1100 souls; and in Russia there is one religious teacher, including every grade, for every 460.

The medium supply for Europe may then be estimated at one minister for every 1000 souls.

That this is not too great a proportion, may appear from the fact, that in the State of Connecticut, one of the most populous in the Union, though the number of ministers, including all who bear the name, is about one to a thousand, there are still vacancies, and unorganized population, and partially supplied congregations enough to demand the employment of nearly one hundred additional ministers. The population of the Union is so scattered, that one half of it cannot be thrown into congregations of a thousand souls; and if, in some places, one pastor can supply 1500 or 2000; in four times that number of places he can embody in his charge a number not exceeding 500 souls. So that assigning one mi-

* In the year 1665, this State contained about 1700 families, 8 or 9000 inhabitants, and they constantly enjoyed the instructions of about twenty ministers. Upon an average there was as much as one minister to every 85 families, or to about 430 souls. In some of the new plantations, thirty families supported a minister, and commonly there was not more than forty when they called and settled a pastor.

Vid. Dr. Trumbull's Hist. Conn.

* Connecticut.

nister to a thousand souls, as they are scattered over the face of the nation, is in fact a very small supply. But, could the population of the nation be organized in congregations of 1000 souls, or 150 families, the whole routine of ministerial labour, the weekly preparations for the desk, the visiting of schools, the catechetical instructions, the weekly lectures and family visiting, added to a vast amount of miscellaneous avocations, would completely engross the whole time of any pastor.

To supply then a population of 8,000,000 with competent religious instructors, at the ratio of one for a thousand, demands the agency of 8000 ministers.—But according to the best information which can be obtained, and which to a great extent is obtained from the authentic printed documents of ecclesiastical bodies, there are not, according to the largest computation, more than 4,500 Ministers of the Gospel of all denominations in our land; leaving a deficiency of 3,500 ministers, and a population of 3,500,000 destitute of proper religious instruction.

If we cast our eye over the different sections of the Union, to ascertain in detail, by facts and probable estimates, the state of the nation as to religious instruction, the result will corroborate this general estimate. It will exhibit a scene of destitution and wretchedness little realized by the people of this State, and which no benevolent mind can contemplate without sympathy.

✎ The writer then enters into a particular examination of the several States in the Union, and fully makes out the truth of the general statement given above; after which he thus proceeds—

Such, then, is the state of our nation; more deplorably destitute of religious instruction than any other christian nation under heaven.

We now come to the question, What shall be done? and a ready answer, which our readers, we trust, will anticipate, is, that something must be done;—something more than ever has been done, or our land will be ruined. That the ordinary providential supply, afforded by the Colleges of our land, is utterly incompetent, is beyond all question.

As to what shall be done, there can be no doubt that an immediate, universal, vigorous effort, must be made, to provide religious instruction for the nation. The enterprize is one which a few hands cannot accomplish. The nation, all the pious and well-disposed part of the nation, must unite and engage systematically and vigorously in this work of self-preservation. The evangelizing of the nation must not be a secondary object to any one. It must stand forth in all its magnitude, as the prominent object upon which all eyes are fixed; for which all hearts beat, and in which all hands are employed. A Bible for every family, a School for every district, and a Pastor for every 1000 souls, must be the motto upon the standard, round which the millions who enjoy these blessings must rally, for the purpose of extending them to those who do not. While foreign missions are in no degree to be abandoned, a strong hand must be applied to the work of domestic missions. A thousand times as much as has yet been done, must be done every year till our country is rescued, and rendered great, and good, and happy.

To produce such a combination and such efforts, the wretched state of our country must be made known. The information contained in this address, may, with propriety, it is believed, be communicated on the Sabbath to all our worshipping assemblies, and the investigation commenced in it, with propriety, be continued until a regular and minute account can be given of the religious state of our land. The news-paper, the tract, and magazines, must disclose to our slumbering countrymen their danger.—The press must groan in the communication of our wretchedness; and from every pulpit in the land the trumpet must sound long and loud. The nation must be awaked to save itself by its own exertions, or we are undone.

So mighty an effort should undoubtedly be begun and carried on with importunate prayer. In the public worship of the sanctuary; in every meeting of the church; in every religious conference; in the closet; in every select concert, and in that great concert which promises to unite at length the whole world in supplication to GOD; the spiritual

wretchedness of our country should press upon our hearts, and be recognized in our supplications to the Almighty.—GOD only can sanctify men and qualify them to be ministers. GOD only can unite the hearts of all, and bless the exertions of all in this great work; and for these things will he be inquired of it to do it for us.

There is a special demand at this time upon pious parents to consecrate their sons to GOD as Hannah did Samuel, and educate them with reference to the sanctuary. While the cry of perishing millions assails your ears, and awakes the holy sympathies of your souls, make to GOD, ye pious parents, the offer of your sons, and educate them in the hope that GOD will sanctify them, and make them his ministers, praying for their conversion without ceasing; and few who go forth weeping, bearing precious seed, will fail to come again rejoicing, bringing their sheaves with them. And if it be the duty of pious parents to educate their unconverted children in faith and hope, how much more is it the duty of those to whom GOD has already given pious sons, and ability to educate them? Do you need their help? But do you need it as much as those wretched millions who have no teacher, nor guide to heaven? Will it press you in a pecuniary view to educate them? but will the pressure be like the everlasting pressure of sin upon your brethren, your kinsmen, according to the flesh? Do you need the consolation of their presence in the decline of life? But will you not deny yourselves that pleasure to send by their hand, the consolations of the spirit, to the hearts of thousands whom sin has rendered disconsolate?

It behoves every pious young man of his own self to ask the solemn question, "Lord what wilt thou have me to do?" And if the door be open and the demand be made, "by whom shall we send," to say, "Here am I, Lord, send me."

But all these resources will not meet the demand. The great mass of talent, and piety, and zeal, and hardy enterprise, lies in the middle class of society, and downward to the cottage of the poor. In this class revivals of religion have gloriously prevailed, and the triumphs of redeeming love have been multiplied.—

Here at all times may be found a resource of talents and piety for the church of GOD. But the pecuniary resources to obtain an education are wanting, and the great body of this description of pious young men are, by their poverty, shut out from the vacant vineyard of the Lord, till means can be provided to put their services in requisition by giving them an education. It is to accomplish this object that the Charitable Society for the education of pious youth has been instituted; that under God, we may approach and open and bring out the treasures of this invaluable mine, and consecrate them to God; that we may open this inexhaustible fountain, and draw from it streams which shall refresh the barren land, and make glad the city of our God.

In so glorious a work, we call upon the Pastors and the Churches, for their co-operation. Nor do we anticipate that the call will be unwelcome and unheeded. If ministers do not feel in such a cause, and the churches redeemed by their instrumentality, we should despair of exciting sympathy or obtaining help. It is our expectation, that every church in the State, will in some way, according to its own discretion, enlist as an auxiliary to this Society. We would invite the churches, after hearing this communication, to deliberate and pray, and act on the subject.

There are in this State 218 churches, which may be supposed to contain upon an average 50 members. Now, if each church would engage to pay at the rate of one dollar a member, the rich members making up the deficiencies of the poor, and churches that are strong the deficiencies of the weak, the result would be an annual income of 10,000 dollars; which, allowing 100 dollars a year to each student, would support annually 100 students.—Of course 50 cents a member, would support 50 students.

Now, is there a church in this State, bought by the blood of Jesus Christ, which will not pass an unanimous vote to contribute annually to this Society at the rate of from 50 cents to 1 dollar a member? When the result will be the annual support of from 50 to 100 young men of piety for the ministry. How light will be the burden, and how efficacious the charity! (To be continued.)

PROFLIGATE SON RECLAIMED.

From Buck's Anecdotes.

A minister happening to be some time since at Edinburgh, was accosted very civilly by a young man in the street, with an apology for the liberty he was taking. "I think, Sir," said he, "I have heard you at ——" "You probably might, Sir; for I have sometimes ministered there." "Do you remember," said he, "a note put up for an afflicted widow, begging the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance." "Sir," said he, "I am the very person; and, wonderful to tell, the prayer was effectual. I was going on a frolic with some other abandoned young men, one Sunday, and, passing by the chapel, I was struck with its appearance, and we agreed to mingle with the crowd, & stop for a few minutes to laugh and mock at the preacher and people.— We were but just entered the chapel, when you, Sir, read the note, requesting the prayers of the congregation for an afflicted widow's profligate son. I heard it with a sensation I cannot express. I was struck to the heart; and, though I had no idea that I was the very individual meant, I felt the bitterness expressed of a widow's heart, who had a child as wicked as I knew myself to be. My mind was instantly solemnized: I could not laugh. My attention was rivetted on the preacher. I heard his prayer and sermon with an impression very different from what had carried me into the chapel. From that moment the gospel truths penetrated my heart; I joined the congregation, cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and through grace, have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and, for some time past, have endeavored to dry up the widow's tears, which I had so often caused to flow, and to be the comfort and support of her age, as I had been the torment and affliction of her former days. We live together, in the enjoyment of every mercy, happy and thankful; and

every day I acknowledge the kind hand of my Lord, that ever led me to the chapel."

UNCERTAINTY OF HUMAN LIFE:
AND THE VAIN HOPES OF MAN.

Life and the scenes that round it rise,
Share in the same uncertainties,
Yet still we hug ourselves with vain pre-
sage,

Of future days serene and long,
Of pleasures fresh and ever strong,
An active youth and slow declining age.

Like a fair prospect still we make,
Things future pleasing forms to take:
First verdant meads arise and flowery
fields;

Cool groves and shady copses here,
There brooks and winding streams ap-
pear,
While change of objects still new plea-
sures yields.

Farther fine castles court the eye,
There wealth and honors we espy;
Beyond a huddled mixture fills the stage,
Till the remoter distance shrouds
The plains with hills, those hills with
clouds,
There we place death behind old shiver-
ing age.

When death, alas! perhaps too nigh,
In the next hedge doth skulking lie,
There plants his engines, thence lets fly
his dart,
Which while we ramble without fear,
Will stop us in our full career,
And force us from our airy dreams to part.

NOTICE.

On Monday next, (it being the first Monday in September,) the Concert of Prayer will be held at the Baptist Church in this City. Christians of all denominations, who take an interest in the cause of Missions, and who long for the complete establishment of the kingdom of the Lord Jesus, are invited to attend.

All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVALL, Publisher.

Printed by A. G. Booker & Co.